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THE



White Minister's
DECLARATION:
Or, the Meaning of the
White SCARF,
AND
Girdle, Explain'd.

WHEREAS many thousand of people in *London, Oxford, Gloucester, Bristol, Bath, &c.* do wonder what is the meaning that I wear a *White Scarf and Sash*, whereas all other *Divines* wear Black. This is the true reason to distinguish me from all *Hirelings*. For whereas most other Church Men Preach, Pray, &c. for Hire or Reward, I have Bound my self by a Religious Vow to do these Offices of a *Divine Gratis*, or for *Nothing*, as Christ Commanded the Apostles saying *Matt, 10. v. 8. Freely ye have Received, Freely Give.*

All Orders and Degrees of Men are Distinguished from each other by some Badg of their Profession. Judges and Magistrates have their *Furres and Hoods, Caps and Gowns* to Distinguish them by. Now the *White Robe* is the proper Badge of my Profession, which is to

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do the Work of GOD *Freely*, and therefore *Sincerely*, And therefore I ought to Wear the Colour of *Sincerity*, which is White. Black is an Emblem of *Sorrow* and *Heaveness*; White of *Joy* and *Gladness*. Black signifies *Death*: White Signifies *Life*. Let these that are *Dead* in Sin and Serve not the Lord Jesus Christ, but their own Believes, and Preach not for the *Honour* of GOD, but for *Filthy Lucre* Wear the Black Robe as fittest for them: Let all those that are Alive from the Dead, and Preach only for the Honour of GOD and the *Salvation* of Souls, Wear the White, as a Badge of their *Sincerity*. Let all *Hirelings* that Adulterate the Word of GOD, Wear black to Distinguish them from the true Pastors: Let all true Pastors who Preach the Sincere *Milk* of the Word, Wear the Colour of Milk, as a Badge of their *Sincerity*, and to Distinguish them from all *Hirelings*. Let all Righteous Persons Wear the Robe of *Ritouness*, and the Girdle of *Sincerity*: Let all *Hypocrites* and *Hirelings*, Weare the Colour of Hell and Death even the Robe of *Iniquity* and the Girdle of *Hypocrisie*.

I hope there are many *Clergy-men* that Wear the black Scarf and Girdle, who for their Integrity and Sincerity deserve the White. I my selfe Wore the black Robe about twenty Years, and three Years since I made this Vow, and had alwayes Worne it, had I not been called a *Hireling*, and a Journey-Man Curate. And then I thought 'twas high time to stand up in my own just Defence, and by Publick Manifesto, as it were, to Disclaime, what I was wrongfully Charged withal: This justifying our selves, when we are Falsely Accus'd is alwayes Necessary, saith Bishop *Sanderson*. And certainly It highly concernes a Divine to stand Clear in the Eye of the World in that behalfe: For who will give any Credit to the Words of a *Hireling*? Therefore it is that St. *Paul* does so often clear himself from the Suspition of Covetousness: *I have Covered no Mans Silver, or Gold, or Apparel. Neither at any time used we a Cloak of Covetousness: — I seek not yours but you. Not seeking my own Profit, but the Profit of many that they may be saved —*

I know the *Hirelings* are furiously Enraged against me for Wearing the White Robe, and some have perswaded me to leave it off: and Some have Threatned to Tear it off. They are *Affraid* that my White will

will expose their Black, and my Angelical Sincerity render and expose their Diabolical Hypocrisie. They would have me to be like them: Like to like, and some have asked me if I was not Ashamed to Wear this White Scarf: To whom I readily gave this Answer whereas I was Ashamed to Wear a Black one, because that did not distinguish me from Hirelings: And that I scorned such Baseness as to Preach and Pray for Lucere or Reward.

I desire the World to take notice that I have Preached 7 or 8 Hundred times for these Ungreatful Hirelings, who never gave me any reward, ——— And now when I profess I profess I am ready to Preach freely for them as long as I live, they will not admit me into their Pulpits: And wheareas I have nothing to Support me and my Children by, but my Latine Muses, These Malicious Hirelings, have done their utmost endeavours to hinder me from getting a Penny by my Books of Poetry, as they did at the Bath, and in many other Places. If any of these Hirelings, that Mudd the pure Fountains of Helicon, that is disparage my Latine Poetry, can make so good Verses I will pardon their Slandring. But if they cannot make so good let them take care that they dishonour not the bright Image of God, by Flinging Dirt in the Face of a Divine poet. And let all those that deny me the use of a pulpit, for fear I should Preach more truth then they are willing to hear, when they receive the Sacrament, tremble at these Words.

Therefore if any of you be a hinderer of Gods Words, or be in Envy or Malice, &c. Repent, or else come not to this holy Sacrament, But because the Church of England will allow me none House to live in, nor Church to preach in, nor hear my words, nor allow me Food, I do hereby Wipe off the Dust of my Feete as a Witness against her, and take my leave of her.

Loricedem rectius derideat Ethiopem Albus. Juvenal

To the HIRELINGS.

BY bribes of Silver Priest is hir'd to Preach :
 Take away those, and hee'l no longer Teach.
 Alas ! 'tis Money makes him Eloquent.
 His Voyce is gone when Golden hopes are spent,
 Actors and Fidlers, Songsters, Pleaders do
 Their Voyces sell, and so do Preachers too.
 One Prophet vile and scorn'd has regard.
 To th' Office only ; not to the Reward.
 The Sun's bright Flames to Mortalls freely Shine :
 And whilst I preach for Nothing so do mine.

Note. That this invective against Hirelings, is not design'd only against those Hirelings, that are in the Church, but equally against all of that Sect or Profession soever that Take upon them the Office of a Teacher for the sake of gaine. These Teachers that are thus mercenary and insincere, God Almighty turn their Hearts. Which is the earnest Prayer of

Jos. Perkins.

If any Hireling be offended at this Paper, Let me bear all the blame.

Jos. Perkins.

FINIS:

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